1: Staden--139-140 (1553-54) 1928 Tupinamba
116, 252

"When they boil anything, whether fish or flesh, they generally put green pepper with it, and when it is well cooked they take it out of the broth and make of it [140] a thin mixture which they call Mingau, and they drink it out of gourds which they use for vessels. Further, when they cook food, whether fish or flesh, which is to last for some time, they lay it four spans above the fire upon wooden rests, and making a good fire beneath, they let it roast and smoke until it becomes quite dry. When they want to eat it they boil it up again and eat it, and this food they call Mockaein."

2: Thevet--253 (1555) 1878 Tupinamba
116, 252, 224

They roast quarters of game without skinning. After roasting it is distributed among the families living in a single hut.

2: Thevet--302 (1555) 1878 Tupinamba
116, 252

Their method of preparing these roots (AM:manioc) is as follows: They pound or grate the roots, dry or green, on a piece of bark, strewn with small hard stones, as we do here with nutmegs. They strain this (the mass) and heat it on a fire in a vessel with a certain quantity of water. Then they stir the whole thing until the flour turns into small suckers, which are marvelously good when fresh, and very nourishing.

2: Thevet--303
116, 244, 252

(1555) 1878

Tupinamba

They also plant beans, which are white, very flat, and larger than ours. They have some small white vegetables, very abundant and similar to those which are seen in Italy and Turkey. They boil them and eat them with salt.

8: Soares de Souza--163-167 (1570-87) 1851 Tupinamba
116, 252

They scratch the manioc tubers with oyster shells until they are white. Then they grate them on a rasp. The grated pulp is put in a basketry squeezer (tapitim). They extract all the poisonous juice. The mass is then dried in a clay pan while an Indian woman stirs it with a halved gourd until it is dry and like couscous. It is eaten in that form. They make wafers with this mass called beijú, by spreading in on a pan.

They also soak the tubers in the river or in a pool until they loosen the skin. The roots, once peeled, can be eaten without danger, since there is no more poison in them. They are then roasted. The soaked tubers are washed, undone by hand and squeezed in the tipiti. The mass is sifted through a sieve (urupeme) and roasted in a pan. The Indians wait until these roots have been soaked to the point of rotting and then they get a sour flour. The soaked tubers are dried on a barbecue, two or two and a half feet above the ground, until they get dry. Then they grate them to remove the burned parts and they pound them in a mortar. The flour is then carefully sifted. That kind of flour is called cariman.

8: Soares de Souza--167-168 (1570-87) 1851 Tupinamba
116, 252

The war flour is the kind of flour which they take with them when they go to war. They wrap it in leaves so carefully that it does not get wet even if it should fall in water. To make this flour they take carimá flour which they mix with the ordinary flour and roast the two in a pan. They constantly add more carimá while the flour is roasted on the fire.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 252

They do not skin the game but scorch it or whitewash it with hot water. They eat it broiled or boiled with the tripes hardly washed. They do not scale off the fish nor remove the insides and they boil or broil it as it comes from the sea.

8: Soares de Souza--318 (1570-87) 1851 Tupinamba
116, 317, 258

They make salt out of sea water boiled in a pot until the salt crystalizes and hardens. It has a blackish color.

4: Léry--I, 141-143 (1557) 1880 Tupinamba
116, 252, 262

They have two kinds of tubers which they call aypi and maniot. In three or four months they grow to the size of a man's thigh and about a foot and a half long. After they have been pulled up by the women (men do not bother with them) they are either dried on a barbecue or grated into a flour as white as snow by being rubbed on a [142] board in which certain small sharp stones have been inserted. This flour is then put on the fire in large wide pans which hold about a bushel.... While the flour is cooking it is stirred with a half gourd which is used as a spoon....

They have two kinds of flour, one well roasted and hard called ouy-entan, which keeps well and is taken with them when they go to war, the other which is not baked as long and is softer, called ouy-pon, being tenderer and better than the first kind....[143] Both flours are suitable for making a mush called mingant, especially when fat broth is used. It then becomes clotted like rice and has a savory flavor....

4: Léry--I, 144 (1557) 1880 Tupinamba
116, 252

After these green tubers, aypi and maniot, have been grated, the women make big balls with the fresh wet flour, squeezing them and pressing them strongly between their hands and thus extract a juice almost as clear and white as milk. They keep it in earthen vessels and put them in the sun. The heat coagulates it like cheese curds. Then pouring it into a pan they bake it on the fire as we do omelets.

The aypi roots are roasted in ashes or near the fire.

6: Abbeville--264 (1611) 1614 Tupinamba
116, 261, 252

They are jovial: they are temperate enough especially in eating. All their meats [264] are good and well cooked.

Their staple food is a flour made of the tubers of manioch or macachet or manioch-été, which they grate on a wooden rasp imbedded with many points made of stones and fishbones. They collect the scrapings and squeeze them with their hands into a big earthen jar. They make big balls of the residue, which they dry [305] in the sun. When they are dry, they pound them, and bake them in a clay vessel on the fire until it turns into small clods. When it is well cooked it looks like bread crumbs. This flour is called ouy.

Out of the juice which was left in the earthen jar, they take the thin part to make a soup, called manipoy, which is very good. Of the starch they make a sort of cake, which they call cassave, far better than those made of flour.

They have another way of making flour. They take the whole roots and they soak them in water for two or three days, then they dry them in the sun until they become white and soft. They call them cayman. They pound them in a mortar and roast them [305v] as mentioned before. Since they have not been squeezed and still retain their juice, they are far better and more excellent than the first ones. When they go to war, they bake this flour several times, according to the length of time they will be away... The mortar is a hollowed tree trunk, and the pestle is a stick, thick as the thigh and five or six feet long. It is called ongouäväˈ yare.

They use these flours every day to mix with a broth of meat or fish, and make a soup called migan. [306]

They also make soup with the juice of a root called manioch-cave, which they grate.

The residue (marc) is only good as fodder for animals. However, the juice mixed with maize flour and with cassave, to which they add a fruit called pacoury, makes a good soup and is drunk in the morning for breakfast. They give some of it to their babies, as we do pap to ours.

[For meat they eat game, birds and fish of various sorts].

6: Abbeville--306v (1611) 1614 Tupinamba
116, 252, 263

Ordinarily they don't eat anything that is not cooked and preferably broiled (boucanné), mixing with each morsel that they eat salt and pepper which they powder together and which is the common sauce for all their meats called jonquere.

9: Cardim--475-476 (1583-1601) 1906 Tupinamba -1-2
116, 252

"It [AW: manioc] hath some things worth the noting, that is, man except, all creatures desire to eate it raw, and it fatteneth them, and nourisheth them exceedingly; but if when it is crushed, they doe drinke that water alone by it selfe, they have no more life then while it commeth to the stomacke. Of these rootes crushed and grated they make a Meale that is eaten, it is also layd in steepe till it corrupt, and then cleansed and crushed, they make also a Flowre, and certaine Cakes like children very white and delicate. This roote after it is steeped in water, made in balls with the hands, they set it upon hurdles at the smoake, where it drieth in such manner that it is kept without corrupting, as long as they list, and after scraped and stamped in certaine great trayes, and sifted, there remayneth a Flowre whiter then of Wheate, of the which being mingled in a certaine quantitie with the raw, they make a certaine Bisquet, which they call Of the warre, and it serveth the Indians and the Portugals by Sea, and when they goe to warre, as Bisket. Another Bisket bread is made of very water of the greene Mandioca, if they let it congeale, and dry it at the Sunne, or at the fire: this is above all most white, and so pleasant and delicate, that it is not made for every one. Of this Mandioca dryed at the smoake they make many sorts of broaths, which they call Mingaos, so healthfull and delicate that they give them to them that are sicke of a Feaver, in stead of Caudles and Restoratives, and of the same they make Cakes, Simnels, Frutters, little Pyes, Cheefcakes of Sugar, &c. And mingled with the flowre of Millet, or of Rice, [476] they make leavened bread, that it seemeth of Wheat. This same Mandioca dryed at the smoake, is

a great remedie against poison, chiefely of Snakes. Of this Mandioca there is one which they call Aypim, which contayneth under it selfe many kindes. This killeth not raw, and boyled or rosted is of a good taste, and of it they make Flowre or Cakes, &c. The Indians make wines of it, and it is so fresh and medicinable for the Liver, that to it is attributed not to have among them any diseased of the Liver. A certaine kinde of Tapuyas doe eate the poisonous Mandioca raw, and it doth them no hurt, because they are brought up with it.

The boughs of this herbe or tree, is the seed it selfe, for the stalkes of it are planted, the leaves in time of need boyled doe serve for food."

7: Evreux--168 (1611-13) 1864 Tupinamba
116, 252

Smoked fish are boiled in water. The broth is the migan. [MC: this is made by drying the skin of the fish in the sun and pounding it to a powder, which is used for the broth.] The Indians considered smoked fish a great delicacy.

7: Evreux--169 (1611-13) 1864 Tupinamba
116, 224, 252

They shoot alligators [MC: native term caimans] by aiming at the neck or the stomach, both of which are unprotected, then they finish killing them with cudgels. They skin them, cut them in pieces and barbecue them. If they are small, they boil them with their scales on and consider them better tasting when cooked in this manner. Sometimes, they are roasted in their own grease, and then nothing is lost.

7: Evreux--172 (1611-13) 1864 Tupinamba
116, 252

Turtles were cooked in their shells without removing any part.

7: Evreux--173-174 (1611-13) 1864 Tupinamba
116, 224, 252

The native wild rats were hunted in the forest. To hunt the native rats, they dug a pit and several burrows leading to the pit. The rats were chased by a party of young men closing toward the trap , shouting and beating the bushes to frighten the animals. [174] The rats would run toward the ditch and enter the different burrows. Men jumped into the ditch and there they would club the rats, while others prevented them from escaping through the burrows which they had entered....

The rats are roasted on the bucan or on embers. They open them, clean them, but do not remove the skin, so that the fat would not be lost. They spread flour on them.

7: Evreux--177 (1611-13) 1864 Tupinamba
116, 224, 252

The Indians hunt two kinds of lizards: taroüire (large lizards), and tojou (small ones) .... They shoot them with arrows among the mangroves.... They boil them or roast them....

Land lizards are hunted by children, who roast them on the fire without any preparation.

14: Vasconcellos--CXXIX (1662) 1865 Tupinamba
116, 252

The mandioca tubers divided into slices are dried in the sun for two days, then they are pounded in a mortar and they give a flour called typyrati. The Portuguese call such flour "raw flour." They make loaves of it which are delicious when soft and fresh and even when they have been roasted and are hard. They keep them for a long time and the Indians call them miapeatá. They also soak the tubers in water for four or five days, until they get soft and from these soft tubers called mandiopuba they make a delicious flour called vypuba, the Portuguese call it fresh flour.... These tubers are also roasted on fire and used for several purposes. They are called carimá. They make out of them a white flour.

The leaves of the aipij-manayba pounded and boiled are tasty food for the Indians.

14; Vasconcellos--LXXXV (1662) 1865 Tupinamba
116, 252

They dig a hole in the ground, they cover the bottom with leaves and they put meat or fish in them. They cover these foods with leaves and soil and then build a fire on top which they keep until they are satisfied. They eat the meat cooked in this way, which is called biariby. Fish wrapped in leaves and placed under ashes are easily roasted.

T 195 264 /360 cont./ their four fingers from the earthen dish or other vessel in which they keep it, even though they throw it from rather far away, nevertheless they put it so accurately into their mouths that they do not drop a single bit. So that some of us Frenchmen, wishing to imitate them, thought we would eat it in that fashion, and not being at all trained for that like them, instead of throwing it in our mouths, we discharged it on our cheeks and floured our whole face; /361/ consequently unless those principally who wore beards would have wanted to be accoutered as players of farces, we were constrained to take it with spoons" (Léry, Vol. I, pp. 143-144).

T 262 252 264 This comparison permitted me to suppose that roasted corn flour has simply replaced the "farinha" of the Brazilians. As we know, the pulp of manioc tubers, after being carefully squeezed in the tipiti, or trough, was roasted on a terra-cotta slab and changed into dry flour, with which the Tupinamba accompanied all their meals. The Chiriguano think the same way about atši: they say that corn flour, in order to be eaten, must have an accompaniment, an intina. To my way of thinking, atši and muínti are two substitutes for manioc flour that the Chiriguano invented or adapted after emigrating into a land where bitter manioc was unknown. Neither the other tribes of the Chaco nor the Quichua eat corn in this form, and, to my knowledge at least, there is no doubt that the Chiriguano introduced these two dishes into the country, without counting a goodly number of the ones which have been enumerated.

C 262 C [245] [197] The only fruits that the Chiriguano consume on a large scale are the prickly pear or tuna (Opuntia), which are seen in all their villages. They also plant some fig and orange trees when they are under mission influence. They are also great lovers of melons, of sandias (watermelons), and when they have eaten one of these which has pleased them particularly, they keep the seed. They love sugar cane with a passion. Sorghum is especially meant for the children, for whom these graminaceae are a veritable sweetmeat. They suck the juice, which is as sweet as that of sugar cane.